

CHRISTIAN SECRETARY.

REV. ELISHA CUSHMAN, EDITOR & PROPRIETOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for October.
EXTRACT FROM A LETTER OF MR. MASON, DATED TAYOY, DEC. 18, 1837.

The following extract of a letter from Mr. Mason is of an earlier date than one published last month, but was received subsequently by another arrival. It contains some facts illustrating the labors, trials, and encouragements of the missionary, the universality of the principles of human nature, and the deceit and baseness of the human heart. The excuses mentioned will remind every one of facts in his own experience, and in that of others around him. What an affecting proof, that they need the influence of the same religion, and the powerful working of the same Spirit!

Thetupan, the assistant that, three years ago, I located at Tamla, returned last year, with a view to studying one season in the seminary; but some of his unbelieving relatives, living near Nyaung creek, were so desirous to have him appointed to teach school in their neighborhood, that it was deemed most important for him to spend the rainy season with them, instead of coming into town to study.

Last month, accompanied by Mr. Wade, I visited his location, as I have been in the practice of making an annual visit to the Karens in that neighborhood. We found that fourteen had been taught to read during the season, and nine persons requested baptism. One of the number is a brother to Ko So, one of the earliest Karen converts. This man has been noticed in my previous journal, particularly in that for November, 1835; and there now seems to be some hope that he is a converted man, having refrained from the use of spirituous liquor, his besetting sin, for nearly a year. It was deemed prudent, however, to delay the baptism of all for a few months, that they might have an opportunity to bring forth fruits meet for repentance.

Subsequently, in company with Mr. Bennett, I visited a small settlement of Karens, up the Tayo river, on the head waters of a tributary, called Talingya creek. Some of the inhabitants are persons that I have repeatedly visited before, since they removed to their present location; and others are relatives of Christians that have removed from Christian neighborhoods, to avoid intercourse with Christians. Among the latter, I found an elderly female, who is a member of the Church, and who, I fear, has been drawn by her relatives into practices inconsistent with her profession.

I found many of the people perfectly orthodox. "I shall become a Christian," replied one, "when the time comes. There is a time to believe, and a time not to believe. My time to believe and practice Christianity, will come, but it has not come yet. I cannot believe till the time comes." Another said to me, "God has not given us new hearts yet; when he gives us new hearts we shall become Christians: we can do nothing of ourselves." Others took different ground, and said, "We have always worshipped God,—we and our ancestors. We have always prayed to Him, and do daily. What do you want us to do more? Our elders have ever taught us that we must act uprightly, just as you do—you tell us nothing new." Our visit had the good effect to lead one of the men to call on us, when he came to town afterwards, which he had never done before; and I am not without hope that God has some people among them.

Mr. Mason here mentions the case of discipline related in his subsequent letter, p. 239, and then proceeds,—

Another Karen, a promising young man, studying medicine, has been excluded for conduct approaching to theft, of which latter crime he is probably guilty. A Burman man, baptized a few months ago, has been excluded for an attempt at suicide; and other difficulties of a less aggravated nature, we have had, and have, not a few. Such things occur in churches, I am aware, and especially in churches gathered from among the heathen; but we have had so much peace here, that these difficulties are felt the more keenly. Still the work of God is progressing among the Karens, though apparently not so rapidly as in some previous years; but among the Burmans there is nothing to encourage us, except the promises of God. Pray for us, for this is a time when we need the prayers of the Church.

LETTER OF MISS MACOMBER.

Dong-yahn, Feb. 21, 1838. The work of God is still going on here. Three men requested baptism last Sabbath, and a number more will soon come forward. This is the more encouraging, as just now there is an unusual effort of the adversary to put the cause down. It is the season for funeral festivals; and for fifteen or twenty days they have been in constant celebration, which of course attracts much attention. But the priests, not finding their coffers so well filled as usual, have seemed to make an effort for life; and there is no end to the fog of worthless stuff which comes from them. It would seem that there was very little else said or done, than what

their violence called forth. No one of the Christians can go abroad, but they hear from every quarter, *Jesus Christ*, by way of contempt; and all who attend our meetings receive the same treatment, unless they join the rabble. So that when any of them decide to come out and face the whole, which to a heathen is mountainous, there is strong evidence that divine grace has taken possession of their hearts.

One woman had made up her mind to come forward, but she said she feared she could not endure to be cast off, not only by her parents and relatives, but by the whole village, as they had told her they would do. So she concluded to wait, and see how her mind was when the others were baptized.

Have been absent considerably of late, wishing to visit all the villages just about the mountain. Found ten or twelve places of some importance; this, however, is the largest and most important except Tun-pah-tine, where we have one convert, and where I spent four days last week. There are some encouraging indications there, but the chiefs will not yet consent to my building a zayat. I am trying to get some of the converts to go and build there; but they are so timid and deficient in energy, that if left to themselves, I do not know that they would ever go out of their own village, though they never hesitate to go wherever I direct them. But in this case, I wish them to take some responsibility.

We have now an applicant for baptism, from Pub-ong, a young man who has some excellent qualifications for usefulness. There are also two or three encouraging cases in Tun-loh, five or six miles distant; as also in some other directions, but the future is unknown.

Our meeting is beginning to attract more attention, so that our room is often crowded; consequently I have engaged the chief to put on an addition of a few feet, which will be done this week.

All the Christians seem to be getting on well. Bah-mee is my principal preacher. He certainly does admirably, considering what he was a year ago; but I find it necessary to see him, look over every subject, and give him all the ideas I wish to have advanced.

There are constant rumors of robberies on the river, which, of course, prevents our doing any thing there.

From the N. Y. Baptist Register.

SLANDER.

Of all the evils now existing none is more prevalent than slander, and yet none more fully denounced in the scriptures; none more clearly exhibits a want of grace in the heart. No sin is set forth as productive of greater evil.

1st. Slander is a false statement, calculated to injure the reputation of another.

2d. It is, or may be, only a misrepresentation of another's opinions or actions, designed to impeach a fellow's standing in the mind of him to whom such communication or misrepresentation is made. This representation may be made, either by adding a word to, or taking a word from, a fair statement. Or it may be done by gestures; therefore Solomon said that "A naughty person, a wicked man, winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."

3d. It may be effected only by an interrogation, as, "Have you heard the report of Br. A. being proved out in a lie?" and it will soon be in every body's conversation, then "it must be true, for every body says so."

Slander is a great evil in its breaking the peace of society, setting brother against brother. It is a hellish sin in its origin, arising from a fiendish spirit in disguise. Unwilling to make an open attack, and let the design be known, but Judas like, with a kiss, he betrays the innocent into the hands of wicked men. Says he, "I respect Br. A. very much. I regret that it should be so. Do not tell any one of it," &c. While at the same time he will lie to make it appear worse than it is: not being satisfied to have it as favorable as it really is. Would that this foul principle were confined to the known children of the Devil, who was not only a liar and a murderer, but a slanderer, saying to Eve that she should not die, thus charging God with falsehood. It is a great evil in its effects on the one against whom it is aimed. When a man's property is stolen, he has friends to sympathize; his credit good, he can avail himself of the means to get more, and the arm of philanthropy is extended to assist. When a friend is fallen a victim to the assassin, how many are ready to pour in the oil of consolation. But when a man is robbed of his good name, which has secured and bound to him many a friend, many a treasure, with his good name go his good friends. The world, which to him before was a pleasant field, enriched by many a cluster, delicious to the palate, strengthening to the nerves, now is turned a barren waste, filled with thorns, whence runs a bitter stream. Therefore did the experience of the wise man lead him to exclaim, "A good name is better than ointment." "A good name is rather to be chosen than great riches." Most certainly he who robs a fellow of his good reputation, commits a greater injury upon him than he who actually pilfers his property, or robs him of his treasures.

It is a great evil again, because it is in open opposition to the commands of God. "Speak evil of no man." Does the oracle of God decide that the liar, the thief, the drunkard, shall not enter the kingdom of God? The same scripture says, that the reviler shall not. The backbiter is also classed with those wicked persons. Where is the evil speaker who is not a liar? Oh, backbiter, slanderer, reviler, where art thou? Is the blasphemer in danger of hell fire because God has so said, that he will not hold him guiltless? Remember that Solomon has said, that one of the six things which God hated, was, a false witness, and another was, he that soweth discord among brethren. This monster, accuser of the brethren, hath grown very big in the church.—

He is slaying not only the beloved brother, but ministers of the gospel. Bringing many to his assistance, in disguise he leads forth to battle against the simplicity, peace, and purity, of the gospel. Ye soldiers of the cross! arise and forthwith bind this traitor with the law of Christ, "If thy brother trespass against thee, go and tell him," (not another.) "If any do err, ye that are spiritual, restore such a one, in the spirit of meekness." Put away from among you that wicked person, that can lie by misrepresentation, or gestures, that ye may be a new lump, a holy priesthood.

From the Vermont Telegraph.
A FAMILIAR SCENE.

It is an autumnal evening. The last lingering traces of twilight have faded away. But the air is mild, and the seemingly unwonted brilliancy of the stars imparts a very cheerful tone to the spirits. After a few minutes' walk you arrive at the village chapel. All is still and solitary. You enter, and by the aid of a faint light gleaming from the window of a neighboring dwelling, you pass along the aisle to a retired seat. No one is present. The hallowed associations and dark silence of the place inspire you with a lively sense of the presence of Jehovah. After some twenty minutes spent in meditation, footsteps are heard, accompanied with faint voices in an under tone. Two or three females enter—one of whom bears a lighted candle in her hand, which she puts upon the desk, and all are seated. A heavier step is heard upon the stone of the door, and a man entering, proceeds with downcast look, and places himself upon the farther extremity of an unoccupied seat. Soon several more females come in—several of whom, whose countenances are more familiar, advance to the front seats, while the others take a more retired position. After a look around, they draw their shawls more closely about them, as if struck with the cold cheerlessness of the place, and relapse into a peculiar fixity, in apparent meditation. At intervals, one after another, as if by accident, joins the company, until there are scattered over the room, in solitary ones, some five or six males and eight or ten females. Presently a man with quicker step and firmer tread passes in, with pensive air, and seats himself at the desk. At a glance over the assembly, an involuntary sigh escapes him, so touchingly sad, that it seems as if the cold, cheerless aspect of the empty seats, made but the more lonely by an occasional occupant, had sent an icy chill to his heart. After a few moments waiting, he rises and makes a few observations, the tone and emphasis of which indicate a spirit struggling to cherish hope under pressure of an overwhelming despondency. He kneels and utters the language of supplication, in a manner that seems to have caught something of the sympathy of the place. Again all is silent.—All appear to be waiting for something; but for what, no one knows. Silence continues. A remark of impatient regret at the loss of time drops from the man at the desk, and accordingly some one kneels and offers the same language of supplication, in the same monotonous tone in which it has before been over and over again repeated. Another pause ensues, interrupted only by the moving of a foot upon the sandy floor—a sleepy yawn from one of the men, or a female whisper in the remote part of the room. Meanwhile, the unsmoked candle grows dim; and after a few more supplications, preceded by long intervals of expressive silence, the man at the desk requests that some one would voluntarily close the interview. A few glances are exchanged towards each other by the men, but nothing is said. No one responds to the call. A little further waiting, another invitation is given by name;—another monotonous supplication is offered,—when all spontaneously rise and retire, without remark, leaving you to the quietness of your own meditations. And what, do you ask, was the object of this assembly? It was a prayer meeting for the world's conversion. It was a united entreaty for the special exercise of that power which alone can dispel the darkness of sin, and spread the light of holiness throughout the earth. And how much joy, think you, there is, among the angels in heaven, at such a scene? Look again at that picture, and remember that there are perhaps from seventy to an hundred, who call themselves Christians, living within twenty minutes' walk of that room. And what is worse, not more than one church out of three has interest sufficient to sustain even such a meeting. These are the professed lights of the world.—By their fruits ye shall know them."

From the Presbyterian.

REMEMBERED KINDNESS.

Some years ago a young tradesman having incautiously given the cash for a bill of considerable amount, just before he began business, found himself awkwardly situated; for the bill was a bad one, and soon after it was returned. By this transaction he lost almost all his ready money, at the precise time when he most needed it; to such straits was he driven, that he was arrested three times in one day. The last time he felt despondent; it seemed as if all his exertions were useless; prison and ruin stared him in the face.—In this dilemma, he was accosted by a kind-hearted friend whom he knew. She enquired what had happened to make him look so miserable. He told her that he was "quite cut up," for that he was arrested for fifteen pounds, when he had but five pounds and half a guinea in the world.

"O, never mind," said she, "we are doing pretty well: sit down with the officer, while I run and fetch you the ten pounds you want."

Away she ran, and in a short time returned with the money, thus extricating the young tradesman from difficulty.

The sudden changes of this uncertain world often raise up one, and pull down another, unexpectedly. In a little time after, the kind-hearted woman lost her husband, who died, leaving her

very poorly provided for; but the ready assistance she had given to the young tradesman had secured her a friend who never became ungrateful of the service she had rendered him.

"Had it not been for that ten pounds," said he, "I might have been ruined forever; for had I been cast into prison at that time, there would have been but little prospect of my holding up my head after."

The tradesman abundantly prospered, and the poor widow and her daughter are at this present time living rent free in a house which is his property, receiving attentions which are as creditable to his gratitude and liberality, as they are grateful to those to whom they are manifested.

In a world wherein acts of kindness on the one hand, and a grateful remembrance of them on the other, are not always to be met with, it is well to record such instances of them as fall within our knowledge or observation.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."

THE DEIST'S SON.—A valued correspondent, who resides in —, writes to us, "A gentleman of this town, who professes to hold deistical sentiments, and has several sons of an age suitable to attend Sunday Schools, stopped me a few days since in the street, to inquire, with apparent interest, respecting the prospects of our village Sunday School. This was to me a subject of some surprise, as I had before known that he was decidedly hostile to Sabbath Schools, ministers, their labors, &c. I made several remarks, calculated, as I thought, to conciliate his favor. Among these, before the close of our interview, I alluded to the fearful and ruinous results of the abounding intemperance that pervades the community, and seems likely to produce still greater evils upon the rising generation. I endeavored to impress his mind with the necessity of some effectual check to this enormous evil, and exposed the belief that the Sunday School is one of the means whereby much can be accomplished for these purposes. This conversation disclosed to me a fact, which, from having been absent about two weeks, I did not know, that his sons had attended the school, and hence the interest he felt in it; the more so, perhaps, as he added, that my remarks upon intemperance were too true, and that one of his little sons had a few nights previous come home very drunk.—New Orleans Observer.

AN APPEAL TO REASON.

CHRISTIANITY AND DEISM CONTRASTED.

Suppose the Deist to be right, and Christianity to be a delusion; what has the Deist gained? wherein has he the advantage? Is he happier than the Christian? No. Is he more useful in society? No. Can he meet the sorrows of life with more fortitude? No. His highest bliss arises from the indulgence of base lusts—his conscience is his daily tormenter—his social circle is a wilderness—and of his death it may be said, "He dieth as a fool dieth."

But the Christian is happy in himself, or rather in his Savior; he is useful in his day, and as safe, at least, in his death, as any of the children of Adam.

Suppose the Deist to be wrong, and Christianity to be true—and true it will be found—then has not the Christian the advantage? Is he not a present and eternal gainer? Yes. He has a constant supply of happiness from above; an unchanging friend in his Savior and Redeemer, to whom he may unobscure himself freely; relief at hand, amidst all his troubles; a sure foundation for the most solid hope; and a delightful prospect beyond the grave. The Christian hazards nothing—he gains all things! The Deist hazards, yea, forfeits all things, and gains nothing; while he lives, he makes himself the tool of the devil; and when he dies, he looks for annihilation, but finds damnation!

Who is on the Lord's side? Reader, if you would be happy in time, and safe for eternity, you must take the Bible for your guide, have God for your Father, Christ for your Redeemer, and the Holy Ghost for your Sanctifier; otherwise, you live under condemnation, you will die accursed, and you will perish for ever!

Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come! 1 Tim. iv. 8.

From the Christian Watchman.

"WHAT I HAVE DONE."

We frequently hear ministers,—as well as other Christians,—telling what *I have done*, using language something like the following: "When I went to such a place, I found every thing in a bad condition, nothing as it should be, and I determined to have things different, I accordingly went to work so and so, I did this thing and that,—excluded so many members, healed this and that difficulty, held such and such meetings, preached so many sermons, and the result has been—as published to the world—the conversion of so many souls, and an entire change in the whole aspect of things."

A most cutting reproof, to persons indulging in this kind of language, was given at a Minister's Meeting in New Hampshire, some years ago, by a Clergyman, now I trust, in heaven.

It was just after a general time of revival throughout the country, and all were telling what they had done, how many persons had been converted under their preaching, &c. &c. This clergyman, who was a very godly man, (and the successor to an aged, and long successful minister of the Gospel) and who had witnessed a powerful revival of religion among his own people, sat and listened to their conversation for some time, till at last they turned to him, and desired to learn the secret of his revival; after some hesitation he rose, and in a most impressive manner, said: "My predecessor was a very godly man; and, in answer to his prayers, I trust, about one hundred and thirty souls have been converted to God!" and sat down. Every one felt the re-

proof, and the effect on those who had been telling long stories about what *I had done*, can be better imagined than described. RAY.

WHERE ARE THE BARS?

In a certain place there was once a large village, consisting of a multitude of very poor and indigent people. At a time when they were in a wretched and miserable condition, a benevolent person, without any interest of his own, kindly undertook their case: he sends them a message informing them of his intention; he goes according to his promise—he erects a beautiful mansion in which to prepare a costly feast. He finishes the building in superb style, every thing to the convenience of his guests, but the door, although very large, was so low that no one could enter without stooping. This was to try their faith, and make them feel their dependence on him.—Being entirely independent of them, he had a right so to do. They very well knew, and therefore made no complaint. He first enters the door himself and then invites those who would to follow him. They immediately obeyed, and in a very short time the house was well furnished with humble, grateful guests. He stayed with them a short time and then told them he was going to take possession of a kingdom, and that if they continued in all his commands, he would come again and take them to be forever with himself. And then, placing over them officers of his own choosing, he charges them to admit all who should hereafter come to the feast, but as a test of their love to him, they all must come in at this humble door. For a time, all went on well; none thought of complaining, for indeed, they had no right to do so.

At length there came some and asked for admittance; they were kindly invited in, but when shown the door, alas! it was too low. They were told that the feast was all of pure benevolence, that they had no right now wish to make any alteration, and that they had the strict command of the master of the feast to preserve it in its primitive order. But nothing would do; they would not come in at that low door. It was not only inconvenient, but also very indecent to be seen creeping in that way; there might as well be another door made on the sunny side of the house where it would be much more convenient in cold weather, as it was non-essential how they got in, if they were only in. Finding, however, that the keepers of the house were resolute in their demands, they began to cut through the walls of the house an opening very narrow, but sufficiently high to admit them erect. This greatly disfigured the beauty of the building; but as the inmates had no means to entirely fill up the chasm, and being determined to fulfil their master's commands, who had said that none should come to the feast but through the door, they were obliged to put bars across the breach to keep out impostors, at which those without became enraged and began to cry out, "Close communion."

Query. Where are the bars? The door is wide open.—Baptist Register.

A GLOWING DESCRIPTION.—The Philadelphia Ledger thus describes "the city of brotherly love."

"Vice reigns in high places, the dice box is rattled by office, and drunkenness wears the robe of authority. Gaming houses at every corner invite the youth to ruin, and the husband and father to beggar his wife and children for the insane gratification of an hour. Houses of ill-fame defy defiance to law, and their brazen inmates crowd every public place, bidding defiance to decency. Grog shops innumerable light up the fires of hell in almost every family circle, and manufacture misery and crime by wholesale, to prey upon the peace and property of the virtuous and orderly. Official corruption pours out public money like water, and saddles every property holder with a nightmare of taxation, to support extravagant and useless expenditures. No citizen is safe in his house from the knife of the assassin, and no house is safe from the torch of the incendiary."

How overpowering are the mingled murmur, clang, tramp, and rattle of a body of troops, with all their footsteps, horses, arms, artillery, and varied voices! How insignificant, compared with this uproar is the speech of a single mouth!—Yet the whisper of one mouth sets in motion and drives on to death and devastation twenty such bodies, comprising perhaps a hundred thousand human lives.

A CONTRAST.—Some of our exchange papers are making a noise about the favourable reception by Queen Victoria, of certain Temperance Tracts transmitted to her Majesty from this country; from which, no doubt, many will infer that the young Queen is a thorough going advocate of the Temperance cause.

In a late Scotch paper, we see that a gentleman famed for his skill as a manufacturer of *Aqua Fite*, has been appointed *whiskey maker* to her Majesty. What, in the United States, would be thought of a young lady of nineteen, who had a whiskey maker appointed for her especial benefit? We presume she would not be relied upon as a very firm friend of the Temperance reformation.

"The truth is, in all probability, the young Queen never did, or never will, see the Temperance tracts, and that she is, and ever will, continue ignorant of the fact that she possesses such a valuable appendage as a *whiskey maker*."—Cumberland Presbyterian.

THE PLAGUE AT JERUSALEM.—A letter dated June 23, from Rev. T. F. Lanneau, states that Jerusalem had been visited with the ravages of the plague. It was introduced by pilgrims. The letter speaks of the Bachanalian scenes annually exhibited there, in connection with the holy fire, as most disgusting. Pray for the peace of Jerusalem.

ITCHING EARS.

"The desire of hearing is often, we fear, indulged at too great an expense."

The desire alluded to, in the above quotation from the Pastoral Letter of the General Association of Mass., is one of the striking characteristics of the religion of not a few at the present day. And no desirable one either, in the aspect in which it has often presented itself to our minds. It is indulged at too great an expense.

1. To the hearers themselves. There are many of the disciples who seem to place a good part of Christianity in hearing. The Pastor must preach three times on the Sabbath, and almost three times three, during the week to satisfy them. They lay mountains of emphasis on the passage, 'faith cometh by hearing.' They run from sermon to sermon, from one meeting to another, as if every season of hearing was an indispensable drop in the cup of salvation.

There is an evil in the excessive desire to hear. It leaves no opportunity to think, and takes away all disposition to do so. The mind is not allowed to drink of the living waters of the truth; it is submerged in their overwhelming abundance. It cannot sit down to digest its spiritual food; it must be on the wing for some fresh burden for the already overloaded stomach. There is such a restless, craving, morbid appetite for something new, that the soul gets no real and solid good from the spiritual food already taken. Hence the spiritual system cannot have the vigor and solidity it would otherwise have. That disciple may spin up into something lofty, but he will not have the strong roots and firm heart of an oak.

More. That disciple becomes a spiritual cripple, by leaning on his privileges and never learning to go alone. You must nurse him every day with sermons and the like, or he will starve to death. Well, let him die then, if that will kill him. And let him rise out of this spiritual sepulchre, new born, awakened to a kind of spiritual life, which shall have some strong points of contrast to the former. Let him learn to feed himself by his own deep thoughts on God's word, and by communion with him, and by a proper use of a tolerable number of his means of grace. Let him learn to help himself to spiritual refreshment, and not to be forever dependent on the pastor or some one else to put it into his mouth.

2. There is an evil to ministers in this morbid appetite for hearing among their people. They feel, some at least, that they must gratify it. A meeting must be had and a sermon preached, or something equivalent to it, at the bidding of any and all that call for it. They must fling morsels, they think, into every mouth that opens itself, though perfectly satisfied that satiety, and not starvation, is the reason why many birds of the flock open their bills. This effort cuts up time sadly, and thus prevents regular, devoted, systematic study. The mind cannot be enriched with knowledge; therefore, the streams exhaust the fountain. The well will not bear this incessant pumping. Their pulpit services show at length, that they have been flying all over the parish all the week. Instead of preparing, 'beaten oil,' for the sanctuary, they have been beating themselves thin as gold leaf, in their efforts to spread themselves far and wide enough to reach all the unreasonable claims upon them. They cannot concentrate their energies in any one direction, however important. Pulpit services, pre-eminently in importance, the chief work of the pastor become enfeebled, imbecile, and lose their high moral power, do not attract and powerfully sway the public mind. Sermons become like the lean kine, very lean, and not the strong bull of Bashan as they should be. The minds of the people are not roused, therefore, for the greater agency in doing it, a well sustained pulpit, has lost a large measure of its power.

We could mention other evils of an excessive 'desire of hearing,' but the above must now suffice; intimating that having started the game we should be glad to see others give chase, should they be satisfied the spoil would pay for their trouble.—Recorder.

EARLY ASSOCIATIONS.

The pleasing recollections connected with the homes of our childhood, often influence our conduct as well as our feelings, in after life. Men who travel or reside abroad for many years, often, perhaps always, feel strong inclinations to return to their birth places. Many such return; while multitudes never change their homes, because they are bound there by such interesting connections.

How strange it seems, at first thought, that so few ever should admit that they have any pleasing associations with their school-houses! Yet how true it is; and plainly it is proved by the reluctance shown by parents to visit the school! If we had associations of decided pleasure connected with the school-house, should we not regard it with lively interest, while the resort of our children?

A lady of this State not long since remarked in conversation, that she could not pretend to have a single agreeable recollection connected with her school-house; and a gentleman, while urgently arguing in favor of an immediate and general improvement in seats and desks of the Connecticut common schools, declared that he never thought of that which he attended in his boyhood, without a lively remembrance of the prolonged weariness and pains he suffered, during his confinement there, on high benches without backs.—Conn. Common School Jour.

KNOWLEDGE OF CHRIST.—How dry and sapless are the voluminous discourses of philosophers compared with this sentence: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." Well might St. Paul then say, that he determined to know nothing but Christ, and him crucified. Christ crucified is the library which triumphant souls will be studying to all eternity. This is the true medicine of the soul, which cures all its maladies and distempers. Other knowledge makes men's minds giddy and turbid; this settles and composes them to the truest view of themselves, and thereby to humiliation and sobriety; other knowledge leaves men's hearts as it found them; this purifies and makes them better.—Bishop Stillington.

AUTUMN.—The season has come when the Goddess of Nature disrobes herself of her simple blooming livery of green, and assumes her rich russet, and variegated mantle, as if to conceal her waning charms by a display of generous decoration. Crowned by the blessings of industrious toil, the heart of the husbandman expands as he proudly beholds his overflowing granaries, and his feelings swell with exultation at the sight of his bending orchards unfolding the golden treasures of Pomona. Home, always the dearest spot on earth, is now the abode of renovated fondness, springing from the rich profusion of the offerings of the season—a sanctuary from which labor has expelled barrenness and pinching want. Gratitude to the all bountiful Giver, is among the duties enjoined on humanity, to a sense of which obligation, the appearance of all things around may well recall the coldest disposition.

In the midst of the perfection of Nature's stores her decay is also visible—the falling of the dry and withered leaf is a touching emblem of mortality, appealing with an irresistible though melancholy influence.

While on the subject of the season, we cannot forbear subjoining the following beautiful and appropriate remarks from Allison:

"There is an eventide in human life, a season when the eye becomes dim, the strength decays, and when the winter of age begins to shed upon the human head its prophetic snow."

You have entered upon the autumn of your being, in which you may meditate upon the past and future, and repose yourself for the mighty change you are soon to undergo.

It is now you may understand the magnificent language of Heaven—it mingles its voice with that of Revelation—it summons you in these hours, when the leaves are falling, and the winter is gathering, to that evening study which the mercy of heaven has provided in the book of salvation. And while the shadowy valley opens which leads to the abode of death, it speaks of that love which can conduct to those green pastures and those still waters, where there is an eternal spring for the children of God."

A CHINESE BOY.—I have recently had some conversation with two of the Chinese lads who are under my own immediate care. The youths had taken holidays, but did not wish to spend all their time, as the Chinese generally do, at this period. I asked them whether they had been in the temple, paying their devotions to the god at the beginning of the new year. One of them replied, 'No.' 'How is that?' I asked, 'for you went last year. I saw you, for I was in the temple, distributing Tracts, at the same time.'—With the utmost simplicity, and in a manner that much affected me, he said, 'I thought of it: I did not like to go: I did not go.' 'How is it, said I, 'that your father did not insist upon your going with him?' 'Oh, I knew what time he was going, and I went out to a village in the neighborhood.' 'But how is this?'—I said: 'what led you to do so? who told you not to go this year? you went last year.' In a manner which was truly interesting, he replied, 'I did not understand this,' (holding his Bible in one hand, and, as he pressed it to his bosom, striking it gently but rapidly with the other) 'I did not understand this last year.'—Rev. Mr. Davies.

REVIVALS.

From the Religious Herald.

PLAIN DEALING, VA. October, 1838.

Dear Brother Sands:

Having just returned from an interesting meeting, which I attended at Hopewell meeting-house, in the lower end of Hanover, permit me, through your paper, to give my brethren a brief statement of the display of God's power and grace during that meeting, which lasted three days. Brethren Hatchet, (the pastor,) Rabineau, and myself attended.

As the day on which the meeting would commence, was not generally known, the congregation on the first day was not very large. At the close of the first sermon, an invitation was given to all who felt concerned about their souls, to manifest it by coming forward, when five or six came and bowed down. Seriousness and concern seemed to pervade the whole assembly. During the day, three or four professed to have experienced the love of God shed abroad in their hearts. On the second day the church met in the morning in a prayer-meeting. After the first sermon, sinners were invited to come up and be prayed for—some fifteen or twenty came forward, from the old lady of 70, down to the youth of 14. The church was alive to God; and they prayed fervently to him to pour out his blessing. And I deem it worthy of remark that while a brother was praying to God especially to bless the mourners, a youth about 14 was enabled to give his heart to the Lord, as he told me, in a few moments afterwards. About this time, the cry was heard all over the house, Pray for me, my dear little children, my ungodly husband and wife. During the day, five or six professed conversion.

On the 3d and last day, we met for prayer in the morning. The anxious seats were crowded during the day, and several converted. From the best estimate we could make, twelve or fifteen were made to rejoice in the hope of a glorious immortality. And I understand after bro. Hatchett and myself left, several others made a profession of their faith in Christ. When it was understood that brother Hatchett and myself would leave that afternoon, the cry was, Don't leave us; but circumstances made it necessary we should. Our meetings continued until near night every day, and increased from day to day, both in interest and numbers.

Your brother, in the best of bonds,

JOS. STARKE.

From the Cross and Journal.

MORRISTOWN, O., Oct. 11, 1838.

Dear Brother Cole:—I returned a few days since from a tour to the north, and am happy to say that the Baptist cause, in that region is advancing in the public opinion, and from the strong solicitude of the citizens of Carrollton, am fully persuaded the time, the set time, to favor Zion in that town, is close at hand. They have no Baptist preaching, although the Baptist cause has many friends there. I presented the plan as pub-

lished in your paper of the 17th August, for the supplying the destitute towns in Ohio. The plan was highly approved, and as I had no time to spend with them, I left a subscription with an influential man in that place, until I can make them another visit, which will be next week.

I also visited Sandy Church, about nine or ten miles east of Carrollton, where we had a very refreshing season. Here I stayed nearly three days, in company with Elders W. Stone, and B. Wood, whose labors were evidently blessed to the edification of the brethren. We may truly say, there was a real revival in the hearts of the members of that little Church. On Monday, after a sermon delivered by Elder B. Wood, I rejoiced to hear the brethren, one by one, relate their feelings, and mutually confess their faults to each other. It was truly a refreshing time. Two precious souls, under a deep sense of their awful condition, arose, and requested the prayers of the brethren; one also offered himself for baptism and was received.

On Monday, I left for Carrollton again, in company with Elder B. Wood, and preached to a large, and attentive congregation in the evening. On Tuesday night, had an interesting meeting in Hagerstown. On Saturday last, commenced a protracted meeting at Ebenezer. Elder B. Wood, Brother E. Gatchell and Brother W. C. Dobbins, (the two latter brethren licentiates for the ministry) were present. The meeting closed on Monday, 2 o'clock, at which time, three willing converts came forward, and were received by the Church, and are to be baptized on the first Lord's day in next month, at which time we are anxiously looking for three more.

May the Lord bless his word, and send sinners to the standard of Prince Emmanuel as doves to their windows.

Yours in the bonds of the Gospel,

W. R. MCGOWAN.

Postscript to a letter to the Editor, dated

MANCHESTER, IA., Oct. 10, 1838.

I have baptized thirteen within a few months past—11 in the churches of Napoleon, Ripley county, and 2 in the Manchester church, Dearborn county.

JAMES BABCOCK.

From the New York Baptist Register.

MANCHESTER VT. Oct. 9, 1838.

BR. BEEBEE.—The Lord has done great things for the Baptist church in Manchester, whereof we are glad, and consider ourselves called upon publicly to record his goodness. I commenced preaching with this church one year ago this present month. I then for the first time assumed the responsibilities of the pastor of a church. And in view of my youth and inexperience, it was with trembling that I stepped upon the gospel arms. But I ventured, relying upon the promise, 'Lo I am with thee always.'

During the winter the Lord began to move upon the minds of the people. Although the most of the church were asleep, yet a few laid hold of almighty strength, and plead in faith for a revival of God's work. The Lord heard and answered. In the month of March we had the privilege of attending to the ordinance of baptism; and from that period to the present we have oft had occasion to lead the willing convert into the baptismal grave. The work continued gradually to progress until July, when we had a season of protracted worship, which continued two weeks, and was crowned with a rich blessing. During this meeting we enjoyed the labors of Br. Grant, and other ministering brethren; but we trust the Lord by his Spirit had the direction of the meeting, which alone accounts for the blessed results.

There have been added to our church fifty-eight by baptism and four by letter, and one has been restored, making an addition of sixty three. And I trust the spontaneous language of every heart is, 'not unto us, not unto us, but unto the Lord be all the glory.'

There are indications that the Lord is still among us. Some are still anxiously inquiring what they must do to be saved; others within a few days have been made to rejoice in the hope of pardon through Jesus Christ our Lord. The subjects of this revival are the aged, the middle aged, and the young. God grant that they may all of them be ornaments to their profession, exemplify the principles of our holy religion, and while they enjoy its blessings, labor to extend its influence over the world.

Dexter P. Smith.

UTICA, Monday, Oct. 15, 1838.

DEAR BROTHER BEEBEE.—At mid-day of 'yester holy Sabbath,' I had the pleasure of witnessing a heavenly scene, the likeness of which 'kings and prophets never saw,' the baptism of nine obedient and happy disciples, at Deerfield, opposite this city. It was to me a season of peculiar interest. The glory of the Lord seemed to overshadow the place, 'a certain water,' to which we repaired at the close of the morning service, and the Holy Spirit seemed to 'hover o'er us' with tokens of approbation.

You are aware that a short time since a meeting of a few days was held in the Baptist chapel at Deerfield. We trust the Lord blessed the effort to the salvation of many, and the above are a few of the precious souls whom we believe the Spirit has culled out of the great mass, who in that vicinity are passing on heedless and unprepared, to the retributions of a vast and awful eternity. How important that the barrier of truth be erected, and the influence of the Holy Spirit daily felt in that portion of the Zion of our God. The Church is now without a pastor, and around it is an extensive field white for the harvest. Who shall thrust in the sickle? To a man of Christ, of persevering character, of ardent piety, and 'full of the Holy Ghost,' an opening for usefulness is here presented rarely exceeded in interest and importance. Pray that the 'mountain of the Lord's house' may be established, and that the people flock to it 'like doves to their windows.'

Yours in Christ, H. L. GROS.

REVIVALS.—From the Christian Index we learn that at the Cherokee Agency, five hundred have recently been added to the different denominations, by far the largest number to the Baptists. In Harris co. Ga. within the last three

months, five hundred have been added to the Baptist and Methodist churches. In the protracted meetings in that region, Baptists, Methodists and Presbyterians have frequently been found laboring together as members of the same family.

COMMUNICATIONS.

For the Christian Secretary.

THE DESIGN AND IMPORTANCE OF BAPTISM, SHOWN FROM CORRESPONDING FIGURES.

(Concluded.)

Considering the importance of the sacred ordinance of baptism as a figure, it will not be amiss to say something with respect to what is required in its observance, and of the importance of a worthy submission to it. The apostle Peter, speaking of the eight souls saved in the ark, says it is 'the like figure' whereunto even baptism doth also now save us.' (1 Pet. 3: 21.) The expression, 'like figure,' proves decidedly that water baptism is a figure, and not that barely the act washes away 'the filth of the flesh,' or has any virtue in itself; but the virtue consists in 'the answer of a good conscience towards God.' But how? The apostle says: 'by the resurrection of Jesus Christ.' That is, by having in view the resurrection of Jesus Christ in the expression of duty, which is the most important sense of the figure to which the apostle attaches the saving virtue. From the final triumph of Christ over the grave, the candidate must feel assured of the resurrection of the dead, and have, at least, some idea of the holy nature of God, of the principles of his government, and as these views are the most important in the required profession of faith, they must be connected with the love of the heart in observing their representative figure, in order to answer a good conscience towards God. The apostle by no means conveys the idea that a mere submission to the ceremony will ensure salvation, but that it is the answer of a good conscience towards God which will do it. Nor can we suppose he meant that no one can be saved without being baptized, for circumstances altered cases. When it is impossible for one to submit to the ceremony, this does not prevent his answering a good conscience towards God, for such a virtue consists in a right will or disposition towards him, and if it actually exists, it is 'neither height, nor depth,' infirmity of body, nor any other thing, 'shall be able to separate' or destroy it. But we cannot answer a good conscience towards God without good motives, and we cannot have good motives without understanding. The one is as much dependent on the other, as a rational mind is to an intelligent being. This is quite possible to be the case in divine service; for 'the natural man knoweth not the things of the spirit of God,' his mind is dark, and of course, it is led according to his corrupt nature, so that his sentiments falsify the true person and character of God, or 'change the truth of God into a lie,'—'think that God is altogether such an one as thyself.' Without the light of the gospel there is no righteousness: it must shine into the heart, in order 'to give the light of the glory of God.'

The world is condemned for ignorance, maintained by a selfish neglect of information, notwithstanding a great many, perhaps, act as consistent with their belief, views or faith, as real Christians do with theirs. 'This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil.'

In sacred service, we are required to have a good reason for so doing,—to search the scriptures, and establish our faith and sentiments of obedience on them as the good reason: but if otherwise ignorance would have not even a shadow of excuse; because it is for a neglect to hear and obey the gospel, that men are brought into a future punishment. King Saul was very sincere in thinking that he should be able to offer a very generous sacrifice unto the Lord, yet it was not acceptable because he had not strictly heard and obeyed. (1 Sam. 15: 10-26.) I believe there is very much sincerity at the present day, founded on the bare sand of unnecessary ignorance, or on ignorance, supported by an unyielding prejudice, or a corrupt will. Our Lord has given the assurance, that he will give an understanding of his will to any, who will humbly, and sincerely submit to it; and no where can it be found that we are authorized to do any thing in our ignorance while the means of information are at hand. But alas for the corrupt notions of man! The gospel especially requires an understanding of its sacred ordinances, 'but we eat and drink damnation to ourselves.' Many unwise and ignorant, may submit to baptism in the vanity of their minds, and finally perish. The sorcerer, after he was baptized, was pronounced to be 'in the gall of bitterness and in the bond of iniquity,' because of his ignorant views. Among other things in Philip's preaching to the Eunuch, he undoubtedly spoke of the duty of submitting to this ordinance, and of its design, which excited a desire in the Eunuch to be baptized; but the reply to his anxious inquiry, was: 'If thou believest with all thine heart, thou mayest.' As God judges according to the thoughts and intents of the heart in every pretension to his service, there may be many serious mistakes made with such as submit to the right ceremony by not being 'ready to give a good reason for the hope that is in them'—know no scripture, as their motive to obey, and perhaps none that points out and explains their practice; but do so because others do, or from some vain motive, thinking, at the same time, they will be saved. While thus willingly ignorant, and filled with such levity, they may answer a good conscience in their own estimation, as much as Saul did while persecuting the church. He verily thought he was doing God service, and so may they in their ignorance.—Though not a criminal, yet they can no more answer a good conscience towards God in a vain, thoughtless mind, than this wicked persecutor did; and, indeed, it would possess no more real value than the conscience, or service of the ignorant idolater. In a land of gospel light, what do such thoughtless minds more worthy than idolatrous heathen? are they not more worthy of censure? will their case be as tolerable?

The outward ceremony of baptism, is nothing of itself, or nothing without using it for an ex-

pression. Consequently, the most important design in appointing such a ceremony, must be, to cross the natural mind, seldom possessing an attraction of a corrupt or worldly motive to influence the feelings, so that it will generally require sincere love to God, and that respect for the commands of Christ, which enables one to take up his cross and follow the Saviour's own example. It is very clear that such a test will prove one's sincere attachment to truth and obedience, without he is particular to follow the pattern shown him by the Saviour in his word. For there must be in this, a motive to obey, not man, or the traditions of men, but only his Lord and Master. It is all essential, then, that his word should be had in view, otherwise there can be no such motive. God will have a tried people, afflictions are calculated to humble, but the cross bearing ordinance forms a test that tries the obedience, respect or disposition towards God.—Therefore, it becomes poor feeble worms of the dust, to fear, reverence, love, and obey.

It appears as though some think they can devise a better plan than a being of infinite wisdom and knowledge has for an ordinance, one better adapted to the conveniences of men, a more handy, easy and respectable way. Does this show obedience to their Lord and Master? or does it show respect, or honor to Infinite Majesty? Consider, He will be the judge in the day of judgment! He is jealous for his holy name, for that respect and honor, which is the chief of man. Without respect towards God, and whatsoever is commanded in the gospel, we can possess no true Christian character, although we may boast of as much enjoyment in heart and conscience, as a Roman Catholic does by the confidence of his absolution from sin. We have this encouragement to have a sincere attachment to truth and honesty: If we actually answer a good conscience towards God, we 'shall in no wise lose our reward' in a future state, and shall receive such an abiding relish, as even to exclude a disposition of wilful disobedience.

The early servants must have been taught so as to place much importance on the ordinance of baptism, or those who were spiritually ignorant, both as to the nature of Christ's kingdom, and the true, spiritual observance of this ordinance, would not have mistook its design and spirituality, for the same reason that many have the nature of being saved by free grace alone. The Corinthians must have supposed that it mattered but little how they lived, provided they had been baptized; and this, it appears, was what led them to boast of those instructors that administered what they considered, so independently, a saving ordinance. The 10th chapter of first Corinthians, is calculated to correct such erroneous views.—From the stress that early teachers laid upon the ordinance of baptism, it is reasonable to suppose, that, whenever the primitive churches should become spiritually ignorant, they would naturally run into such an extreme as this, and so it was. Almost at the very commencement of that 'falling away' (spoken of by the apostle,) that the 'man of sin' might be revealed,* or at least, as early as the latter part of the second century, many viewed it (without regard to motive) as a seal of the new covenant, of their salvation; and from this, shortly commenced baptizing their unconscious infants, a corruption from which the Popish perversion of the true ceremony itself, has originated among Pedobaptists. Thus, the commandment has been made void through 'man's traditions,' and the consequence is, many have lost sight of its spiritual designs, and many have run into the opposite extreme by not attaching that importance to it, that it really demands.

A. C.

* 2 Thess. 2: 3-12.

For the Christian Secretary.

FAIRFIELD COUNTY ASSOCIATION.

NEW HAVEN, Oct. 20, 1838.

Dear Brother,—I was permitted to attend the organization of the new Association this week, at Weston, Fairfield county, and presume that a brief account of it would be pleasing to your Christian readers.

Some time since, there was a conference of the churches in that vicinity, which resolved on forming this Association; and therefore petitioned the respective associations to which they belonged for dissolution; accordingly the New Haven Association dissolved three—the Union five, and the New-York one, making nine in all, which convened by their delegates at the meeting-house of the Baptist Church in Weston, Oct. 16, at 10 o'clock, A. M. After hearing the minutes of their previous meeting, they resolved to organize and denominate themselves the FAIRFIELD COUNTY BAPTIST ASSOCIATION. Elder J. H. Linsley, of Stratford, was chosen Chairman, and Br. J. W. Eaton, of Bridgeport, Clerk. The business was now suspended, and we listened to an introductory sermon by Br. Eaton, from Acts 15: 6. 'And the Apostles and Elders came together for to consider of this matter.' His theme was the origin, nature, and design of associations of this kind. It was an able production, and well adapted to the occasion. They then proceeded to read their letters, which were unusually interesting from the fact that beside their giving the usual account of their annual changes, &c., they each gave a succinct history of their Church from its origin. At 3 P. M., Bro. L. Robbards, of New-Haven, preached from Isaiah 30: 28. 'And there shall be a bridle in the jaws of the people, causing them to err.' His theme was the universal government of God, and the designs of the defending his saints, by turning the part of the wicked upon themselves. The remaining part of the day and evening were spent in attending to the temperate operations of the age, among which the temperance and missionary cause had a prominent place. Wednesday, the 17th, at 10 A. M., Br. R. Jennings, of Norwich, preached a missionary sermon from 2d of Corinth, 8: 9. 'For ye know the grace of our Lord, &c., after which a collection of \$12.75 was taken for domestic missions. Br. Jennings ably defended the Scripture doctrine of systematic missionary efforts, and I have no doubt but his sermon will long be remembered by that audience. I was glad to learn that this new organization was not generated in a want of union with those bodies from which they are now separated; but was the fruit of love to the cause of God in Fairfield County. We were grateful that the Lord has so far restored the health of our venerable brother Linsley, that he was

able to preside in this meeting, and our prayer is, that he may long live to counsel, and otherwise assist this association.

On reviewing the whole, I can safely say, that it was as pleasant and profitable a meeting as I ever attended of the kind. Brotherly love and Christian kindness characterized every movement. There were no exciting topics or useless debates introduced. They came together as delegates from Christian churches; attended to their business as such; and having shared in the smiles of their Saviour, and the hospitality of their friends, they separated with affection to each other, and an impression on the whole that will doubtless result in the declarative glory of God.

AGATHOS.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 26, 1838.

The Editor of the Secretary lies very low, and it is perhaps "hoping against hope" to expect his recovery. He and his family feel under great obligations to their many kind friends in this city, for their sympathies and assistance, as well as to those who are aiding in conducting the paper.

P. S. He rests from his labors. He died calmly, yet triumphantly, about 15 minutes past 1 o'clock this morning.

THE LATE MEETING AT AVON.

Agreeably to appointment a number of delegates from the churches of the Hartford Baptist Association assembled at the Baptist Meeting-house in Avon, on Thursday last, the 18th inst.

Brother Henry Jackson, having been providentially prevented from attending, Brother Robert Turnbull preached the introductory sermon from Hebrews ii. 3. "How shall we escape if we neglect so great salvation?"

The meeting was called to order by brother Turnbull, Secretary of the Association. Brother Wm. Bentley was chosen Moderator, and the standing Clerk of the Association officiated as Scribe.

The committee appointed to draft a plan of operations to aid the feeble churches in the bounds of this Association, reported: and the Report was accepted.

After much discussion on the various features embraced in the Report—on motion, the following resolution was adopted:

Resolved, That a Committee be appointed to ascertain how much can be obtained in the bounds of the Hartford Association to sustain the feeble churches within our limits;—and the said Committee are hereby authorized to receive and disburse the funds obtained for this purpose for the object intended, according to their discretion,—and report at the next meeting of the Association.

The Committee appointed to this service, are—Gordon Robins, Hartford; Edmund Case, Canton; Horace Seaver, Suffield; Robert Turnbull, Hartford; F. Hawley, Colebrook.

The Hartford Association is composed of twenty-three churches—of which only 7 are able to give a competent support to a Pastor, viz:—1 and 2 Hartford, 1 and 2 Suffield, 1 Colebrook, Canton and Norfolk.—All the others may be considered feeble churches,—some able to do more, and others less, for the support of the gospel ministry among them.

Those churches denominated feeble, are—1 and 2 Litchfield, Manchester and Vernon, Bloomfield, Enfield, 2 Colebrook, Cornwall, New Hartford and Burlington, East Windsor, Marlborough, Wethersfield, Roxbury, Warren, Berlin, Avon, Torrington.

It is certainly desirable that some judicious course should be adopted, in reliance on the divine blessing, to arouse and raise these drooping vines, and it is hoped our brethren in all the churches within the Association will direct their prayers, and their efforts to this object. As soon as the Committee are able to take any definite action on the subject, the churches will be informed.

The meeting at Avon was one of delightful harmony, and the hospitality of the Church in entertaining their brethren, was evincive of true Christian sympathy.—May this little one become a thousand.

GORDON ROBINS, Ch. of Com.

LETTER FROM MRS. VINTON.

The following interesting communication was addressed to a sister in this city, who, in conjunction with some others, had sent a box of articles to Mr. and Mrs. Vinton. At first he hesitated whether to publish the whole of it; but there is so much of nature in the more familiar details, so much of good feeling and pure Christianity, that we could not find in our heart to deny our readers the gratification of perusing nearly the whole of it. Besides, it may inspire others with a desire to send some of "their good things" to their missionary friends,—things so little valued by us in consequence of their abundance, so much valued by them in consequence of their variety and the interesting associations with which they are connected.

Mission Boat, Dagoung River, between Maulmein and Newville, Feb. 26, 1838.

DEAR SISTER HENRIETTA:—A week ago last Friday, I left Bootah and came down the river to Maulmein to take the Dagoung river to come up to Newville. While stopping at Maulmein my health not being very good, Bro. Osgood called a physician, Dr. Richardson, who forbade my leaving till Thursday morning. While waiting there, the new Missionaries arrived and brought "the precious box" which you and the other kind friends made up and sent us. Although Mr. V., was absent when the box was opened, (a circumstance which abated one half the pleasure,) yet you can hardly imagine with what delight I looked upon those things which had been purchased, made up and packed by those whom I so dearly love. When I told Mr. Vinton of the things, and who sent them, he exclaimed, "She is a sister indeed." I at once took out the cork to the cherry sauce, and brethren Abbott, Ingalls, sisters Ingalls and Judson, all concluded that we never saw any so good before. I have brought it up with me that Mr. V. may enjoy it. The currant jelly I have not opened yet, as I must be prudent and not have too many of my good things at once. The dresses I had no opportunity to put on. I examined them and am pretty sure they will fit. Their being dark-colored pleased me much. Mr. V.'s pantaloons he particularly needed, having been nearly destitute for some time. Bro. Howard had given him enough for two pairs, or I am afraid he would not have been decent. Nothing suitable for men's clothes can be got here.

We hardly anticipated when we left America that our Hartford friends would thus have remembered us, "not in word only, but in deed and in truth."

We do indeed feel grateful to God for these affectionate tokens of regard from our friends, and believe that they will in no wise "lose their reward." Tell Messrs. Goodwin and Webster, and Mr. Bart, that we do thank them for their remembrance of our wants in this heathen land. If I could find time, I would write them. But I had forgotten to tell you that the next morning after I left Maulmein, I met Mr. V., who, not finding me at the mouth of Pootah river, (proposed place of meeting,) he had started down the river after me. This season we are travelling; but separately, as we can accomplish twice the amount of good that we can together. Here is no prejudice against females. I am equally respected wherever I go, with Mr. Vinton. Neither is it considered dangerous for a foreign female to travel alone. So that you see two great insurmountable obstacles to the usefulness of females at home do not exist here. I am spending a month at each of the Christian villages—have already been at Ko Chet-Thing's and Bootah, and am now going to Newville. My appropriate work is giving medicine, (of which I give a great deal,) teaching school, instructing the female members of the Church, and urging the impatient to come to the Saviour, with occasional excursions out to villages where the Gospel has scarcely yet been known. In the rains we are engaged in a Boarding School at Maulmein. The account of our last rains you will have seen before this. Mr. Vinton's business is more exclusively preaching the Gospel, travelling by land, and visiting places where I cannot. He also gives some medicines, and encourages schools. I know of no field so encouraging and holding out such prospects of success as that of school teaching among the Karens. The whole nation has to be taught to read, and they have as yet no books in their language but those which are pious. Thus while they are learning to read, the word of God with all its claims is constantly kept before their minds, and consequently almost every individual who enters our schools goes out a Christian. Mr. Vinton has baptized about nineteen since we left Maulmein at the commencement of the dry season about 3 months since. Thus the work is going on, and we are greatly encouraged. The present state of Burmah Proper retards the good work in that empire.—We hoped to have a large school at Ko Chet-Thing's village, but in consequence of "rumors of war," have been disappointed. You in peaceful America, can have no idea of the robberies, tortures, and bloodshed committed here since the accession of the new king. While at Ko Chet-Thing's village, I made another similar tour to the one I wrote you an account of a year ago. On my return, I found the whole population of all that region in the utmost consternation on account of an attempt at murder just below. The robbers shot a Bengalee merchant, but I believe did not mortally wound him. They were frequently seen and were said to number about sixty. None but the Christians dared to sleep in their houses, but left them to be plundered, sleeping themselves in the tall grass on the ground. Since then a man has been shot right in front of Ko Chet-Thing's house, and they succeeded in taking one of the robbers and wounding another, and took two of their boats. Since then, report says, that the head robber who was wounded is dead. We feel exceedingly anxious about the dear Christians there, and hope to be with them in a few weeks.

March 11. The watch says that it is 20 minutes past 10 (Sabbath evening) and we have just closed a season of protracted worship, and I am exceedingly tired; but Mr. V. leaves for Maulmein in the morning, and I must hasten to finish this to send by him. O, those dear little girls, H. C. and L. how glad I should be to see them. Tell them aunt and uncle Vinton love them though they are far away. O, do labor and pray for their early conversion to God, that we may at last all meet their dear, dear Father (Mrs. Vinton's brother) in Heaven. Earth is one continual parting scene, but Heaven will make amends for all. Yours in sisterly affection,

C. H. VINTON.

DEATH OF CHRISTMAS EVANS.

That celebrated Welsh minister of the Gospel, Christmas Evans, so well known for his peculiar eloquence and zeal in his Master's cause, died at the house of the Rev. Daniel Davis, in Swansea, Glamorganshire, South Wales, on Friday, the 20th of July, 1838, while on a preaching tour one hundred miles from home. Truly "a great man in Israel is fallen." As says an obituary notice published in the Cross and Journal, and written, we presume, by one of Mr. Evans' countrymen, "The lustre and the magnificence of his allegories, his pathetic, warm, and masterly manner of delivery; and his most pungent and electrical applications, by which he was enabled to command the most serious attention of so many thousands, will ever be remembered with grateful hearts and weeping eyes in the principality of Wales, and in many other parts of the Island of Great Britain, as well as by the hundreds and thousands of the children of Gomer, in the Western world."

Mr. Evans was nearly eighty years of age. Long and faithfully he labored, and he is now gone to his rest.

"UNIONISM.—The Cleveland Observer says that at the late Synod it was stated—

"That in some portions of the Reserve, the doctrine of Unionism, technically so called, is preached and made the all-absorbing subject of thought.—Creeds are either dispensed with or so pared down and abridged that all who believe that they are Christians, and received by Christ, whatever may be their practices, or however discordant their views on Bible truths, are urged into one church organization. Allied to this is the doctrine of perfectionism, which in some places, has drawn off a few from the order and faith of the gospel."

GEORGIA.—A correspondent in Jasper county, Ga. under date of Sept. 19th, remarks,—"The farmers in this county will hardly make their bread; we have had no rain since early in June. But we have been greatly blessed with the outpouring of the Holy Spirit—numerous and extensive revivals are now in progress around us in almost every neighborhood. It is indeed a refreshing time for the Christian. In many places our meetings are kept up without any minister, they being worn out, and very scarce."

SICKNESS IN ILLINOIS.—The Peoria Register of the 29th ult., says, "We are happy to say that returning health has at length visited us. No new case of sickness, if we except slight indisposition, has occurred since last week, and so far as we are able to ascertain, all the sick, with one or two exceptions, are in a fair way of recovery."

BY HIS EXCELLENCY WILLIAM W. ELLSWORTH, GOVERNOR OF THE STATE OF CONNECTICUT, A PROCLAMATION.

It is becoming in a Christian people, publicly to acknowledge that Universal Providence which controls the affairs of individuals and of States. Our Heavenly Father directs all the works he has made, and he alone, crowns the labors of man with success.—As a moral Governor, He has connected virtue with happiness; disobedience with pain; and all the transactions of time with the destinies of eternity. "It is not in man that walketh to direct his steps," but his safety is in a sense of his weakness. With such sentiments properly cherished, we shall be prepared to review the past, and adore Him who has crowned with blessings the year, now drawing to a close.—How becoming is such adoration? How grateful to a pious heart? Our Father, who has endeared such a service by their prayers and praises, and have transmitted to us a revered institution, to awaken a sense of the presence and Providence of God. In perpetuation of this custom, I do appoint Thursday, the 29th day of November next, to be observed as a day of Thanksgiving, Praise, and Prayer to God. And I invite the people of this State, on that day, to refrain from their accustomed employments,—to assemble with their religious teachers in their places of public worship and keep before God a Christian Thanksgiving; particularly to render to him with knowledge, and with the gift of a Saviour, and a divine revelation, for the continuance of life, health, peace, order and security, throughout our borders; for the blessings of education, science, the arts, and equal laws; for the progress of truth; the success of benevolent enterprise; the impartial administration of justice; and for the forbearance of God amidst our numerous and aggravated transgressions. I invite all particularly to return thanks to God for the successful season of seed time and harvest, and for the warmth of the sun, and plentiful rains, which have caused the earth during the year, to bring forth its fruits in unusual abundance.

Let us also supplicate God to preserve our political and social institutions, and bind in closer friendship the States of the Union; that he would shed light in the paths of our rulers, and direct to the adoption of wise and patriotic measures; that he would restore harmony and kindness; impart the love of truth, justice and religion; prosper our colleges and schools, and every effort to diffuse light and knowledge; give success to our efforts in behalf of the ignorant, the poor, and the suffering; extend our commerce, manufactures, and agriculture; put a stop to intemperance, bondage, oppression, and crime; and finally awaken us to a more just apprehension of the responsibilities of living at the present era, and of the scenes so soon to open upon us in eternity.

Given under my hand and the seal of said State, at Hartford, this 16th day of October, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States, the sixty-third.

WM. W. ELLSWORTH.

By His Excellency's command, ROYAL R. HINMAN, Secretary.

COMMON SCHOOL CONVENTIONS.

To aid the Board of Commissioners of Common Schools in the discharge of their duties, Conventions of the friends of Education will be held in the several counties of the State as follows—

WINDHAM COUNTY, at Brooklyn, on Wednesday, the 10th of October, inst., at 1 o'clock, P. M. Litchfield County, at Litchfield, on Tuesday, the 30th of October, inst., at 11 o'clock, A. M. Middlesex County, at Middletown, on Friday, the 2d of November, at 10 o'clock, A. M. New London County, at Norwich, on Tuesday, the 6th of November, at 10 o'clock, A. M. Tolland County, at Tolland, on Friday, the 9th of November, at 10 o'clock, A. M. New Haven County, at New-Haven, on Tuesday, the 13th of November, at 10 o'clock, A. M. Fairfield County, at Norwalk, on Friday, the 16th of November, at 10 o'clock, A. M. Hartford County, at Hartford, on Thursday, the 23d of November, at 10 o'clock, A. M.

At these Conventions, the Secretary and some one or more members of the Board, will be present. School committees and visitors, teachers, the clergy of all denominations, individuals in public stations, and the friends of education generally, are invited to attend.

Special attention is requested to the queries contained in the second number of the Journal, and as far as possible, written answers are earnestly solicited. If they cannot be brought by the writer, they may be forwarded to the Convention addressed to the Secretary.

The conductors of the public journals will confer an obligation by inserting the notice of the time and place of holding these Conventions in the several counties.

The clergy of different denominations, are requested to present the notice from their pulpits, and to invite the attendance of the friends of Common Schools.

HENRY BARNARD, 2d, Secretary of the Board of Commissioners of Common Schools.

DESPERATE VILLAIN CAUGHT.—Last Saturday evening about 12 o'clock, one of our watchmen discovered a man in Commerce street, making off with a sack of flour, who on being called, dropped his load and fled. The watchman then called the Capt. Crocker, constable Ripley, and other city police, to search for the fellow. A suspicious looking horse and wagon was found under the shed attached to Smith's tavern, near which spot Ripley and Crocker stationed themselves. Very soon the villain slyly approached his wagon with a heavy bluegown on his shoulder; finding he was discovered, he ran until he was by the throat, in doing which he received a hard blow on the head. As Ripley maintained his hold, the fellow dropped his club, drew a knife and inflicted several severe stabs in his back and side.—Capt. Crocker then knocked the scoundrel with a club until he brought him senseless to the ground, when he was secured and taken to prison by Constable Gardner. Dr. Marcy, who dressed Mr. Ripley's wounds, informs us that they were very dangerous, but we are happy to learn that he is recovering.

The name of the scoundrel is Bennett—he has already served two or three terms in State Prisons.—He had taken the flour and a bag of coffee from a Greenfield scow boat, at the foot of Kilbourn street. A variety of tools, Spanish knives, locofoco matches, buffalo robes and clothing were found in his wagon. Courier.

THE BIRD CAUGHT.—Eleanor Freeman, a black fellow, was arrested at Providence and brought to this city last Tuesday, charged with robbing Messrs. Hood & Chalker's store on the night of the 15th inst. He was traced from Blanford, Westfield, and Springfield, where he had sold caps and stockings, and from thence to Providence. He had disposed of most of the stolen goods; a few were found in his possession. At his examination before Justice Johnson, he pleaded guilty and was bound over for trial.—Freeman is an old prison bird from Sing Sing.—*Id.*

ACCIDENT.—We learn that a man of the name of Hubbell, who was working at the Clifton Seythe works, in Winchester, was instantly killed on Friday last, by the falling of a grindstone on which he was grinding a scythe. He has left a wife and two children.—*Courant.*

APPLICABLE CALVITY.—On Saturday last, a daughter of Mr. William Plumb, of Woodbridge, an interesting little girl about 4 years of age, was so badly burned by her clothes taking fire, that she survived the accident but 12 hours.—*New Haven Her.*

The Fair of the American Institute is now open at New-York—thousands are visiting it daily to examine the articles exhibited.

The Mayor of Charleston, under date of the 12th inst., acknowledges the receipt from the Hon. Nicholas Biddle, Chairman of the late public meeting in Philadelphia, of the sum of \$2,460 40, which, in addition to the sum of \$7,000 previously received from the same source, completes the contribution of the citizens of Philadelphia for the relief of the sufferers by the late conflagration in that city. The whole amount collected in Philadelphia is \$9,461 47, which, in addition to the magnificent donation of \$20,000 by the Bank of the United States, makes the whole amount received from Philadelphia, the very handsome and generous donation of \$29,461 47.—*N. Y. Gazette.*

SUICIDE.—We learn that on Monday last, an Englishman by the name of Joseph Hill, a journeyman shoemaker residing in New Canaan, resolved in a fit of delirium tremens to destroy himself. He communicated this fatal resolution to his shopmates, bade them farewell, and left the shop. They followed him out when he started at full speed, for the well, into which he precipitated himself head foremost, and instantaneously dashed his brains out.—*Norwalk Gaz.*

BRECKIN ARMS OUTDONE.—A few days ago, as a Dutch baker was driving his bread cart over the bridge which crosses the Washington Canal, near the residence of Mr. Thomas Blagden, his horse became suddenly frightened, and mounted with his fore feet on the side wall, which suddenly giving way, the horse, cart, and driver were precipitated into the canal, which is about forty feet below the bridge; and yet, wonderful to tell, neither the driver, the horse, nor the cart was in any way injured.—*National Intelligencer.*

ANNEXATION OF TEXAS.—We understand that the Texan minister at the late ratification of the boundary line, communicated to our government a formal withdrawal of all propositions for the annexation of Texas to the United States.

The Allegany mountains near Hollidaysburg, Pa., are covered with snow.

MARRIED.

In this city, on Tuesday evening last, by Rev. Mr. Daggett, Mr. Nathan M. Waterman to Miss Lucy Ann Sooter, daughter of the late Henry Sooter, Esq. On the 22d inst. by Rev. Mr. Turnbull, Mr. Percz L. Smith, of Northampton, Mass. to Miss Sarah A. Chalker, daughter of Mr. Jesse Chalker, of this city.

On the 18th inst., by Rev. Mr. Bushnell, Mr. John Biglow, of Mobile, to Miss Jane Ashley, daughter of Royal R. Hinman, Esq.

On the 22d inst., by Rev. Asher Moore, Mr. David Hollister, to Miss Phoebe Eno, both of Hartford. At Windsor, 22d inst., Mr. Lucius Coe, merchant, of New York, to Miss Jane, daughter of Eli Barber, Esq. of Windsor.

At East Windsor, 17th inst., Mr. Stanley White, of Andover, to Miss Rosanna, daughter of Dr. E. F. Reed, of the former place.

At Hampton, on the 14th inst. by Rev. James Grow, Mr. Nathan Spalding, (Steward of Con. Lit. Inst. of Suffolk, to Miss Olive H. Lawton, daughter of John Lawton, Esq. of Pomfret, Abington Society.

At Canterbury, on the 17th inst. by the Rev. T. Wakefield, pastor of the Baptist Church at Packersville, the Rev. Benjamin Smith Williams, late of Hamilton Institution, but now pastor of the Baptist Church at Smithville, Chenango county, N. Y. to Miss Eunice Wood, of Canterbury.

At Norwich, Mr. Francis A. Walker, to Miss Mary Worthington.

At Fairfield, Sept. 17th, Mr. Andrew McJennett, of Cincinnati, Ohio, to Miss Elizabeth Roberts, of Fairfield.

DIED.

In this city, on Saturday evening last, Edward M. son of Mr. Edmund G. Howe, aged 10 months.

On the 18th inst. widow Abigail Sheldon, aged 89.

At East Hartford, on the 12th inst. Mr. George W. Arnold, aged 55.

At Newington, on the 20th ult. Leonard C. Hubbard, Esq. aged 65.

At Upper Middletown, on the 16th inst., Mr. Asa Wilcox, aged 40.

At Saybrook, Mrs. Hester Sizer, wife of Mr. Enoch Sizer, aged 66.

At West Granby, Mrs. Lucy, wife of Mr. Samuel Weed, aged 39.

At Plainfield, Oct. 13th, Miss Lydia Davis, member of the Baptist church in Packersville.

At Vermillion Co. Ill. on the 8th of Sept. at the residence of their son-in-law, Mrs. Russell, aged 65; on the 15th Sept. Capt. Wm. Russell, aged 74, husband and wife, formerly of Middletown. In Bulbas Grove, Will. Co. Ill. on the 13th Sept. Harriet Francis, aged 2 years, daughter of Samuel J. Russell, Esq. and grand-daughter of the above.

A CARD.—The subscriber has forwarded to the Treasurer of the Baptist American and Foreign Bible Society, forty-five dollars seventy-two cents, contributed by the Church and Society in Bristol, Conn., and thirty dollars of which is gratefully acknowledged as a receipt to constitute him a Life member of the Parent Society.

May this be but the pledge of the future annual contributions of this people, till a copy of the Sacred Scriptures, in their original purity, shall be given to every inhabitant of the globe; and all nations read in their own tongues, the wonderful works of God.

WILLIAM SMITH, JR.

NOTICE.—The Baptist Ministers' meeting of Hampden County, will hold their next session with Bro. Ambrose Day, in Westfield, on the 1st Tuesday of November next, at 1 o'clock, P. M. Preaching in the evening at the meeting house of the central Church.

Hiram A. Graves, Sec'y. Springfield, Oct. 24, 1838.

NOTICE.—THE BOARD OF THE CONNECTICUT BAPTIST CONVENTION, will meet at the house of Rev. S. Shailer, Haddam, on Tuesday the 13th of November next, at 1 o'clock, P. M.

H. WOOSTER, Sec'y. Deep River, Oct. 23d, 1838.

NOTICE.—The Middlesex County Temperance Society, will meet at the Congregational Church, Westbrook, on Tuesday, the 30th of November next, at 1 o'clock, A. M. Religious services and address at 1 o'clock, P. M.

H. WOOSTER, Sec'y. Deep River, Oct. 26, 1838.

NOTICE.—The next meeting of the New London County and vicinity, Ministerial Conference, will be held at the house of Brother John Payne, in Bozrah, two miles west of Norwich city, the last Tuesday of the present month, at 2 o'clock, P. M.

NATHAN E. SHAILER, SECRETARY. Preston, Oct. 16th, 1838.

BY HIS EXCELLENCY WILLIAM W. ELLSWORTH, GOVERNOR OF THE STATE OF CONNECTICUT, A PROCLAMATION.

Whereas, in pursuance of an act of the General Assembly of this State, passed June 1st, 1838, entitled "An Act proposing to the people an amendment of the Constitution," the Treasurer, Secretary, and Comptroller of this State, have transmitted to me a certificate in the words and figures following, to wit:

STATE OF CONNECTICUT, ss. DEPARTMENT OF STATE, Oct. 20th, 1838. The undersigned being designated by law to count the votes given in by the Electors at their meetings in the several towns in this State, held on the first Monday of October, A. D. 1838, signifying their approbation, or disapprobation of an amendment of the Constitution of Connecticut, relating to the election of sheriffs to be appointed in each county in this State, by the electors therein, in such manner as

shall be prescribed by law, &c. Proposed by a resolution of the General Assembly at their session held at Hartford, on the first Wednesday of May, 1837, and continued to the General Assembly, 1838, and then said Assembly approved of said amendment by two-thirds of each House of said Assembly, at the session thereof in 1838, which proposed amendment has been before the Electors of this State, as is prescribed by law, upon which they have acted, and their votes returned to the Secretary of this State within fifteen days after the first Monday of October inst. and canvassed before the first Monday of Nov. 1838, viz. on the 20th day of October instant.

The votes so given and returned according to law, (by Yes and No) there were given in favor of adopting and approving said amendment, nine thousand four hundred and fifty-six votes; and the number of votes so given and returned, disapproving of said amendment, one thousand and fourteen votes.

HIRAM RIDER, Treasurer.

ROYAL R. HINMAN, Secretary.

HENRY KILBOURN, Comptroller.

To His Excellency W. W. ELLSWORTH.

Which amendment is in the words following, viz:—A Sheriff shall be appointed in each county by the electors therein, in such manner as shall be prescribed by law, who shall hold his office for three years, removable by the General Assembly, and shall become bound with sufficient sureties to the Treasurer of the State, for the faithful discharge of the duties of his office.

Therefore, it is hereby declared and made known, that the majority of the votes of the Electors given on said amendment as aforesaid, and returned to the Secretary of this State, are in favor of approving and adopting said amendment, and that a majority of the Electors present at the meetings called for voting on said amendment, have approved said amendment, and that said amendment is valid to all intents and purposes, as a part of the Constitution of this State.

Given under my hand and the seal of said State, at Hartford, this twenty second day of October, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty-third.

WILLIAM W. ELLSWORTH.

By His Excellency's command, ROYAL R. HINMAN, Secretary.

NOTICE.—The Minister's and Deacon's Conference for Litchfield county and its vicinity, stands adjourned to meet at the house of Rev. Thomas Benedict, on the last Tuesday in the present month, at 10 o'clock, A. M. Several sermons expected during the session. Question for discussion, Isaiah 53d chap. 14th and 15th verses. SHAS ANDLEN, Sec'y.

CPA HIGHLY IMPORTANT CAUTION TO THE PUBLIC.

"Caution titulus."—Beware of falling into

DOCTOR EVANS, 100 Chatham street, takes the present opportunity of tendering his most unfeigned acknowledgments to the numerous patients (afflicted with the various forms of disease incident to humanity) who have committed themselves to his care, and he has the satisfaction of knowing from many living evidence, that his remedies have removed or relieved their respective maladies, as far as lies within the compass of human means. How distressing to the afflicted is DYSPEPSIA OR INDIGESTION! poisoning all the sources of enjoyment, and leading in many instances to confirmed llyochondriacism. Loth has it been made the subject of inquiry by medical authors it remains a mystery in much obscure. JAUNDICE, DIARRHEA, CHOLERA, and COLIC, are therefore a conspicuous part in the drama of morbid affections. DR. EVANS has been singularly successful in the treatment of the above com. fainter, by remedies drawn from the research of the most eminent physicians in Europe. He has also had vast experience and success throughout the whole family of delicate diseases, all of which are for the most part aggravated by and rooted in the constitution, by the CONSPIRACIES OF MERCURIAL MEDICINES, UNPUNCTURED, UNEDUCATED, AND UNPRACTICED in any art av. attempting to lead the credulous on the road to ruin. Dr. Evans' office is supplied with the choicest remedies from foreign markets, and compounded on the most scientific principles—a physician is always in attendance, and all those who come there in the hour of need, will go off rejoicing.

100 Chatham st. New York, May 18, 1838. 6mis9

CHILDREN TEETHING.—Children generally suffer much uneasiness from the coming of their TEETH.

Whatever dangerous or fatal symptoms attend this process of nature, they are produced invariably from the highly irritated and inflamed condition of the parts, therefore the principal indications of cure: are to a ate the inflammation, and to soothe, soothe, and relax the GUMS. If that is effected, the infant is preserved from subsequent fever, inflammation, spasmodic cough, twitching of tendons, convulsions, and convulsions displaying their fatal consequences.—If mothers, nurses, or guardians have their babies tortured with painful or protracted dentition, and this not care attracts their attention, they should not be deterred from purchasing a bottle of PARIS' celebrated SOOTHING SYRUP for Children Teething. The incomparable virtue of which in completely relieving the most distressed cases, [when applied to the infant's gums as directed] is invaluable. The remedy has restored thousands of children when on the verge of the grave, to the arms again of their distracted parents, attacked with that awful and mortiferous malady—Convulsions. Sold only at No. 100 Chatham st.

New York, May 18, 1838. 6mis9

ELECTRICITY.

A. M. QUIMBY will give an EXPERIMENTAL LECTURE ON ELECTRICITY AND LIGHTNING CONDUCTIONS, at Union Hall, this evening. Lecture to commence at 7 o'clock. Tickets to admit a Gentleman and two Ladies 50 cents; an individual 25 cents. To be had at the Book Stores of Belknap & Hamersley, Canfield & Robins, Spalding & Storrs, and at the door.

Hartford, Oct. 26. 32.

INDICATION OF THE BAPTISTS.

THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6-14 cents.

For sale by

CANFIELD & ROBINS.

October 26. 32.

COMPREHENSIVE COMMENTARY.

THE Fifth Volume of the Comprehensive Commentary is now received by the subscribers, and is ready for delivery to subscribers on application.

CANFIELD & ROBINS.

October 26. 32.

POETRY.

The following beautiful lines were written by Mrs. Sigourney, in allusion to her late residence near this city.

FAREWELL TO A RURAL RESIDENCE.

BY MRS. L. H. SIGOURNEY.

How beautiful it stands,
Behind its elm trees' screen,
With pure and attic cornice crowned,
All graceful and serene.
Most sweet, yet sad, it is,
Upon you scene to gaze,
And list its inborn melody,
The voice of other days.

For there, as many a year
Its varied chart unrolled,
I hid me in those quiet shades,
And called the joys of old.
I called them, and they came,
Where vernal buds appeared,
Or where the vine-clad summer bower
Its temple-roof appeared.

Or where the o'er-arching grove
Spread forth its copious green,
While eye-bright, and asclepias reared
Their untrained stalks between—
And the squirrel from a bough
Its broken nuts let fall,
And the merry, merry little birds
Sang at his festival.

Yon old forsaken nests,
Returning spring shall cheer,
And thence the unfledged robin send
His greeting wild and clear,
And from yon clustering vine,
That wreathes the casement round,
The humming-bird's unceasing wing
Sends forth a whirling sound—

And where alternate springs
The lilac's purple spire,
Fast by its snowy sister's side,
Or where, with wings of fire,
The kingbird glancing went
Amid the foliage rare,
Shall many a group of children tread,
But mine will not be there.

Fain would I know what forms
The mastery here shall keep:
What mother in her nursery fair
Rock her young babes to sleep;
Yet blessing on the hallowed spot,
Though here no more I stray,
And blessings on the stranger-babes
Who in those halls shall play.

Heaven bless you too, my plants,
And every parent-bird
That here, among the nested boughs,
Above its young hath stirred,—
I kiss your trunks, ye ancient trees,
That often o'er my head
The blossoms of your flowery spring
In fragrant showers have shed.

Thou, too, of changeable mood,
I thank thee, sounding stream,
That blent thine echo with my thought,
Or woke my musing dream,—
I kneel upon the verdant turf,
For sure my thanks are due,
To moss-cup and to clover-leaf,
That gave me draughts of dew.

To each perennial flower,
Old tenanted of the spot,
The broad-leaved lily of the vale,
And the meek forget-me-not—
To every daisy's dappled brow,
To every violet blue,
Thanks!—thanks!—may each returning year
Your changeless bloom renew.

Praise to our Father God—
High praise in solemn lay—
Alike for what his hand hath given,
And what it takes away—
And to some other loving heart
May all this beauty be
The dear retreat, the Eden-home
It long hath been to me.

Hartford, June 21st, 1838.

PRINCE WILLIAM AND MR. WHEELER.

A few years after the establishment of peace in 1783, Prince William, the son of George III., visited Canada, and then passed through New England to Boston. On this journey, he stopped at one of the country villages to dine. Soon it was rumored through the street that the son of the British King was at the tavern. Some called to pay their respects to him, but he was content at merely staring at royalty. He stood at the door digesting his dinner and surveying the moving inhabitants of the village; among these was Mr. Wheeler, an old soldier of the revolution, who, hearing of the illustrious visitor, immediately determined to pay his respects to him; but the way he did this was certainly homely, and rather equivocal, nevertheless it was sincere.

The Prince was dressed, as all true gentlemen are, especially in travelling, in a plain, simple manner, so that one would hardly notice whether he wore clothes of one color or another, or what was the fashion of the costume, but only observe that he was a gentleman in his exterior.

Mr. Wheeler was dressed in the rustic fashion of his time for working-men. He had on his head a round-crowned, broad-brim quaker hat, of rusty black, and the rim was supported by two strings from the side of the crown, like the shrouds of a ship. His hair was tied behind in a long cue, with a leather string, and hung rather stiffly between his shoulders. He had on no coat, for it was summer, and he was at work, nor any cravat for the same reason. His long unbuttoned vest was cut off at the corners, hung low down upon his hips, yet did not quite reach the waistband of his small clothes, but left room for the ample folds of his shirt to project between the upper and nether garments. The last were

without any suspenders, and hung from the hips above, and were fastened loosely at the knees, with steel buckles, over his coarse worsted stockings, and his feet were shod with a pair of broad cowhide shoes, that might defy the influence of Day & Martin, and yet were garnished with a huge pair of bright buckles.

In this uncourtly costume, and in a manner equally ungraceful, this honest farmer approached the princely child of the throne, with as much self-possession as if he had royal blood in his own veins, and asked him—

'Are you the son of old King George?'
'I am, sir,' said the Prince.
'Well, don't you think your daddy missed it in the war?'

'I think he did, sir,' was the courteous answer of this polished Prince, who had discernment to see and respect honesty and good sense, however homely the covering.—*Louisville Lit. Reg.*

CURE FOR INTemperance AND SMOKING.—
INDIAN CUTESSES.—A friend of ours, who has had extensive dealings with the Indians of Mississippi, relates the following characteristic anecdote, which he says is undoubtedly the truth:—A chief by the name of Glover, in some gush of passion, happened to slay another Indian. The invariable penalty for killing among these primitive beings is death, and that punishment is, by their custom, to be inflicted by the nearest friends of the deceased. These had met together with the prisoner in their charge to execute the last sentence on poor Glover. He asked one favor of the judges before he died, and, as generous enemies, he hoped they would grant it, as it was the last he would ever ask of them; it was, that he might be permitted to take one glass more of liquor, and smoke one more pipe of tobacco.—So small a request was readily granted; they promised to postpone the execution until he had drank and smoked again. Having got them sufficiently committed to this proposition, he gave them to understand that he never intended to do either. Such is the sacredness of an Indian's promise, that subterfuge has thus saved Glover's life, and this occurrence took place ten years ago.—*The Church.*

RELIGIOUS TOLERANCE.
At the last annual saturnalia of the Churruck Poojah in Calcutta, a new outrage on public morals was perpetrated. A portable stage was formed, on which one native personated a missionary, while others represented a group of native Christians listening to his discourse, which was filled with the most blasphemous allusions to our divine Saviour. This exhibition was ostentatiously paraded through the streets of Calcutta, amid the scoffs of its vagabond and meretricious population. No means were taken by the police to correct the nuisance; but bad any body of native Christians ventured to traverse the streets of Calcutta, thus exposing to ridicule the religion of the Hindus, the police would not have been idle. Thus, the Christian religion is put beyond the pale of governmental protection, and abandoned by Christian rulers to public ridicule and contempt, while the religion of the Veda and Koran are sacredly guarded against all infringement of its presumptuous claims, by the same Christian rulers! Truly, said Christ, 'My kingdom is not of this world.' And blessed be God, neither violence, nor ridicule, nor treachery, can overthrow it.—*Boston Recorder.*

"LAND SHARKS."
The following anecdote was related by a clergyman of this city, at the meeting in behalf of the Seamen's Home, on Sabbath evening last.

A sailor was shipped by his landlord in the Navy, who, of course pocketed the three month's pay in advance. Through the advice and assistance of his landlord the sailor deserted, and was concealed in his house and well supplied with liquor, until an opportunity offering, his landlord got him a berth on board a merchant ship, pocketed another month's pay, and again induced him to run away. He afterward persuaded him to ship again, and finally allowed him to go to sea, after receiving and cheating the sailor, as well as others, out of the five month's wages! When the sailor got sober and came to his senses, he saw how egregiously he had been duped, and when he returned, although he met with his old landlord on the wharf, he refused to go with him, being determined to avoid such a man in future—upon which the landlord proceeded to the Charleston Navy Yard, informed against the sailor as a deserter, who was apprehended and sent on a cruise beyond the Cape of Good Hope, while the landlord pocketed the reward for apprehending a deserter.—*Christian Watchman.*

SUNDAY SHAVING.—In the Town Council of Liverpool, a petition was presented from 150 hair dressers and shavers, praying that the practice of keeping open the shops of the trade on Sundays might be prohibited. They represented that the practice had a direct tendency to corrupt the morals of their assistants and apprentices—that most of their fellow townsmen were satisfied of the importance of allowing them and their assistants and apprentices the advantages of the Sabbath; but that they were fearful if they closed their shops, of losing their custom by their resorting to other shops which should remain open. In the course of the debate upon the petition, it was stated that by an existing law, any tradesman or artificer who carried on his ordinary business on the Sabbath, subjected himself to a fine of 5s., and that it was the business of the Magistrates, and not a matter for the interference of the Council. The petition was ordered to lie on the table.—*Patriot.*

"PURE WINES."—R. H. M., who is writing in the New York city papers in reference to the "still-slop milk," closes one of his communications with the following remarks relative to the transmutation of rye whiskey into "imported spirits" and "pure wines."—
Let any one accompany a lot of whiskey, as it is transferred from the distillery to the hands of the rectifier or wine merchant in this city—and if initiated into the mysteries of the trade, he will further learn that whiskey may be converted into any article of any other color, name, taste, or smell, so as to suit the pockets of all, and the palates of the most fastidious. Real Jamaica spirits, St. Croix rum, Holland gin, and Cognac

brandy, are thus manufactured, "pure as imported." And with the addition of a little water and honey, with logwood, copperas, cochineal, lime, sugar of lead, chalk, oil of vitriol, and various other poisons, fine wines are produced in every variety of strength and flavor, of "suitable age and most approved brands," with very little or even without a drop of grape juice.

THE LATE MR. ABERNETHY AND SPIRITS.—The late Mr. Abernethy was once consulted by a gentleman whose habits had greatly impaired his digestive powers. After receiving the advice of the celebrated medical man we have named, the patient said, "But, sir, what spirits will you recommend me to drink?" Mr. Abernethy in disgust replied, "Why, sir, you may take tincture of rhubarb—that is a spirit; or you may take tincture of jalap—that is a spirit; and they have this advantage above other spirits—you may take them into your body yourself, but they will take themselves out of your body as fast as they can."

INNATE APPETITES.—Sir George McKenzie, in his Phrenological Essays, mentions the following curious fact, witnessed by Sir James Hall. He had been engaged in making some experiment on hatching eggs, by artificial heat, and on the occasion, observed in one of his boxes, a chicken in the act of breaking from his confinement. It happened that just as the creature was getting out of its shell, a spider began to run along the box, when the chicken darted forward, and seized and swallowed it.—*Milliner.*

A man should always look upwards for comfort; for when the heaven above our heads is dark, the earth under our feet is sure to be darker.

A botanist with a conscience will understand the saying, that no weeds grow on earth, except in the heart of man.

NEW BOOKS.

EGYPT, Arabia Petrea, and the Holy Land, by an American.
Greece, Turkey and Europe, by do.
Dick's Celestial Scenery, New Ed.
Hill and Valley.
Modern Society.
Memoir of Mrs. Taylor.
McCrack's Lectures on the book of Esther.
Young Ladies' Gift, 2d Series.
Memoir of H. Sinclair.
Our Protestant Forefathers.
Lily of the Valley.
A Leaf from the Tree of Life.
Christian Confidence, by Dr. Spring.
Advice to a Young Christian.
For sale by
CANFIELD & ROBINS.
Sept. 14.

NEW FALL GOODS.

AARON CLAPP has just received the most extensive and valuable stock of Goods he has ever had the pleasure of offering. The rapid increase of trade has induced him thus to extend his business, and the goods will be sold unusually cheap. Among the New Goods may be found Broadcloths, Cassimeres, Satinets, a large stock of Merinoes, Bombazines; a valuable stock of Silks, Mouseline de Laines, London and French dark Colored Prints, Chally Patterns, a large assortment of Shawls and Ribbons, Gloves, Hosiery, Woolen Yarn, Flannels, Sheetings, Shirtings, Ticking, Bating, Nun Bonnets, Travelling Baskets, Shell and Horn Combs, Bead Bags, best Needles and Pins, together with almost every article usually found in a Dry Goods Store.
Sept. 14.

Cash paid for Pork in the Hog.
THE subscriber will commence purchasing Pork in the Hog about the 16th of Sept. Persons having Pork to dispose of, are invited to call and make arrangements with the subscriber, previous to bringing it to market. The highest price will be paid if it is the first quality, and if not, price accordingly; the cases or skins will be expected with the Pork, for making Sausages. Also, will purchase Sago.
New Lard, Fresh Pork, and Sausages, constantly on hand, together with the greatest assortment of Goods found in a Grocery in the known world, in any one Store, at prices that cannot fail to suit cash customers, as it is a cash Store, and I wish to have it understood so, so that the people may not be disappointed when they come. All are invited to come, that have money to buy.
J. M. GLAZIER.
No. 79 State street.
September 6.

JUST RECEIVED AND FOR SALE BY
CANFIELD & ROBINS,
A Large supply of Books, suitable for Sabbath School Libraries, which render their assortment very complete.
The desirous of purchasing will call. All orders from the country shall receive prompt attention.
Also, JUST RECEIVED, NEW BOOKS.
Tinknor's Medical Philosophy.
Tindale's New Testament.
The Mother in her family, by Dr. Alcott.
Biblical Analysis or Topical arrangement of the Scriptures.
Clark's Lectures to Young People.
July 13.

W. S. CRANE, DENTIST.
Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parnleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.
March 31st, 1838.

AGENTS WANTED.
THE subscribers will give employment to a number of faithful agents in circulating a very popular work.
CANFIELD & ROBINS.
Hartford, Sept. 12.

At a Court of Probate holden at Hartford, within and for the district of Hartford, on the 9th day of October, A. D. 1838.
Present, **SETH TERRY**, Esq. Judge.
ESTHER N. FRANCES, Administratrix on the estate of Timothy Francis, late of Wethersfield, within said district, deceased, having represented said estate insolvent, and given notice to all concerned to appear before this Court, the present day, at 9 o'clock, A. M. to be heard relative to the appointment of Commissioners, and no one appearing, This Court doth appoint James L. Belden, George Stillman and Ashbel Robertson, Commissioners, to examine and adjust the claims of the creditors of said estate; and also doth decree, that six months be allowed them to exhibit their claims to said Commissioners, after they shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting a copy thereof on a public sign post in said town of Wethersfield, nearest the place where the deceased last dwelt.
A true copy of Record.
NATHANIEL GOODWIN, Clerk.
Oct. 19.

W. S. CRANE, DENTIST.
Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Parnleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.
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A true copy of Record.
NATHANIEL GOODWIN, Clerk.
Oct. 19.

READ the following interesting and astonishing Facts!!

FIVE THOUSAND CURES performed in ONE YEAR by the use of Dr. Wm. Evans' Medicine.
Principal Office is at 100 Chatham street, N. Y. where the Doctor may be consulted personally, or by letter (Post Paid) from any part of the United States, &c. Persons requiring Medicine and Advice, must enclose a Bank Note, or Order.

ON LOW SPIRITS.
Low Spirits is a certain state of the mind, accompanied by Indigestion, wherein the greatest evils are apprehended upon the slightest grounds, and the worst consequences imagined. Ancient medical writers supposed this disease to be confined to those particular regions of the abdomen, technically called Hypochondria, which are situated on the right or left side of that cavity, whence comes the name—Hypochondriasis.

Symptoms.—The common corporeal symptoms are, flatulency in the stomach or bowels, acrid eructations, costiveness, spasmodic pains, giddiness, dimness of sight, palpitations, and often an utter inability of fixing the attention upon any subject of importance, or engaging in any thing that demands vigor or courage. Also languidness; the mind becomes irritable, thoughtful, desponding, melancholy, and dejected, accompanied with a total derangement of the nervous system. The mental feelings, and peculiar train of ideas that haunt the imagination and overwhelm the judgment, exhibit an infinite diversity. The wisest and best of men are as open to this affliction as the weakest.

CAUSES.—A sedentary life of any kind, especially severe study, protracted to a late hour in the night, and rarely relieved by social intercourse, or exercise, a dissolute habit of excess in eating and drinking, the immoderate use of mercury, violent purgatives, the suppression of some habit, and discharge, (as, the obstruction of the menses), or long continued eruption; relaxation or debility of one or more important organs within the abdomen, is a frequent cause.

TREATMENT.—The principal objects of treatment are, to remove indigestion, to strengthen the body, and to enliven the spirits, which may be promoted by Exercise, Early Hours, Regular Meals, and Pleasant Conversation. The bowels, (if costive), being carefully regulated by the occasional use of a mild aperient. We know of nothing better calculated to obtain this end, than **Dr. Wm. Evans' APERIENT PILLS**—being mild and certain in their operation. The bowels (being once cleansed, his inestimable CHAMOMILE PILLS), which are tonic, anodyne, and anti-spasmodic, are an infallible remedy, and without dispute have proved a great blessing to the numerous public.

Some physicians have recommended a free use of mercury, but it should not be resorted to; as in many cases it will greatly aggravate the symptoms.

To James Dickson, 36 Cornhill, Boston,
Agent for the sale of Dr. Wm. Evans' Chamomile Pills
Lowell, Nov. 15, 1836.

Dear Sir—Knowing by experience that every reference that the afflicted receive of the beneficial results of medicines, I cheerfully offer mine to the public, in behalf of Dr. Wm. Evans' Chamomile Pills. I have been afflicted for the last ten years, with distress in the head and chest; often so bad as to deprive me of sleep for three or four nights in succession, but have never found relief (y any of my friends' prescriptions, until I saw the advertisement in the paper; when she persuaded me to send for some, which I did, and obtained two boxes and bottles, which resulted in almost completely restoring me to health, although I have not yet entirely finished them. Should you consider this any benefit to yourself, or the public, you have my cheerful permission to publish it.
Yours respectfully,
THOMAS K. GOODHUE, Centralst.

ASTHMA, THREE YEARS' STANDING.
Mr. Robert Monroe, Schuylkill, afflicted with the above distressing malady. Symptoms.—Great languor, flatulency, disturbed rest, nervous headache, difficulty of breathing, tightness and stricture across the breast, dizziness, nervous irritability and restlessness, could not lie in a horizontal position without the sensation of impending suffocation, palpitation of the heart, distressing cough, costiveness, pain of the stomach, drowsiness, great debility and deficiency of nervous energy. Mr. R. Monroe gave up every thought of recovery, and dire despair sat on the countenance of every person interested in his existence or happiness, till I accidentally noticed in a p. m. paper some cure effected by Dr. Wm. Evans' MEDICINE in his complaint, which induced him to purchase a package of the PILLS, which he resulted in completely removing every symptom of his disease. He wishes to say his motive for this declaration is that those afflicted with the same, or any symptoms similar to those from which he is happily restored, may likewise receive the same in a similar benefit.

LIVER COMPLAINT, TEN YEARS STAND.
ING. Dr. Mrs. HANNAH BROWNE, wife of Joseph Browne, North Sixth st. near Second st., Williamsburgh, afflicted for the last ten years with the Liver Complaint, completely restored to health through the treatment of Dr. Wm. Evans.

Symptoms.—Ha iting constipation of the bowels, total loss of appetite, excruciating pain of the epigastric region, great depression of spirits, languor and other symptoms of extreme debility, disturbed sleep, inordinate flow of the menses, pain in the right side, could not lie on her left side without an aggravation of the pain, urine high colored, with other symptoms indicating great derangement in the functions of the liver.
Mrs. Browne was attended by three of the first physicians received but little relief from their medicine, till Mr. Brown procured some of Dr. Wm. Evans' invaluable preparations, which effectually relieved her of the above distressing symptoms, with others, which it is not essential to intimate.

JOSEPH BROWNE.
City and County of New York, ss.
Joseph Browne, of Williamsburgh, Long Island, being duly sworn, do depose and say that the facts as set forth in the within statement, to which he has subscribed his name, are just and true.

JOSEPH BROWNE,
Husband of the said Hannah Browne.
Sworn before me, this 4th day of January, 1837.
PETER PINKING, Com. of Deeds.

REMARKABLE CASE OF ACUTE RHEUMATISM, with an Affliction of the LUNGS—cured under the treatment of Dr. Wm. Evans, 100 Chatham street, New York. Mr. Benjamin S. Jarvis, 13 Centre st. Newark, N.J. afflicted for four years with severe pains in all his joints, which were always increased on the slightest motion, the tongue preserved a steady whiteness; loss of appetite, dizziness in his head, the bowels commonly very costive, the urine high colored, and often a profuse sweating, unattended by relief. The above symptoms were also attended with considerable difficulty of breathing, with a sense of tightness across the chest, like a great want of due energy in the nervous system.

The above symptoms were entirely removed, and a perfect cure effected, by Dr. Wm. Evans.
BENJ. S. JARVIS.
City of New York ss.
Benjamin S. Jarvis being duly sworn, doth depose and say, that the facts stated in the above certificate, subscribed by him, are in all respects true.
BENJ. S. JARVIS.
Sworn before me, this 25th of November, 1836.
WILLIAM SAUL, Notary Public,
96 Nassau street.

Dr. Wm. Evans' OFFICE, No. 100 Chatham st. where he can be consulted at all times.

PRINCIPAL OFFICES FOR THE SALE OF
DR. W. EVANS'
Camomile and Aperient Pills.
NEW YORK—100 Chatham street.
PHILADELPHIA—139 North Eighth street.
BOSTON—36 Cornhill.

THIS VALUABLE MEDICINE is to be had of the following Agents.
JAMES B. GILMAN, Druggist, No. 201 Main street Hartford; **HUGHES & HALL**, Middletown; **JOHN A. WOOD**, Norwalk; **DAVID MITCHELL**, Cheshire; **NEW HAVEN**; **WM. S. WOOD**, Stamford; **J. W. TAYLOR**, Westport; **N. S. WORDEN**, Bridgeport; **IRA N. YALE**, Meriden; **JOSIAH EDWARDS**, Berlin.
May 18.

WATCHES AND JEWELRY. STEELE & CROCKER Have just received from New York, and are now opening

A LARGE and splendid assortment of goods in their line—consisting of Gold and Silver WATCHES, of all kinds, and at all prices—some of them of very superior quality and manufacture. A complete and beautiful assortment of JEWELRY, Breast Pins, Ear Rings, Finger Rings, Lockets, Chains, &c., all of the latest style, and best workmanship.

—ALSO—
GOLD & SILVER SPECTACLES, a full supply—warranted first rate. All at all prices—some of them of very superior quality and manufacture. A complete and beautiful assortment of JEWELRY, Breast Pins, Ear Rings, Finger Rings, Lockets, Chains, &c., all of the latest style, and best workmanship.
Aug. 31.

NEW FALL GOODS.

A. F. HASTINGS
Is now opening a complete assortment of seasonable DRY GOODS, among which are
BROAD CLOTHS, CASSIMERES, AND SATINETTS.—A fresh and full assortment, some desirable styles for Boys' wear; **MERINOES**, an assortment rarely met with, in almost every quality and color, some of which for beauty, are seldom if ever equalled; **BOMBAZINES**, a complete assortment; **CHALLIES**, **MOUSLIN DE LAINE**, of entire new patterns, and cheaper than ever offered; **FLANNELS**, in white and all colors; some figured, patent do, warranted not to shrink in washing; **SILKS**, an entire full stock, among them are splendid Jet, Blue Black and colored, some of the best figured ones, the handsomest ever brought to the city.

The success the subscriber has met with in this branch of his business, has induced him to pay special attention to the fabric as well as richness of the article, and those who want durable and good Silks, will find it for their advantage to examine his stock.

Rich fall and winter French, English and American CALICOES, of modern patterns, among which are some Mouslin De Laines patterns. SHAWLS, HANDKERCHIEFS, &c.

DOMESTIC GOODS in every style, Waltham and Hamilton Cottons, Cotton Yarn, Worsted for Working, Marking Canvass, &c. &c.
All new, and as cheap as can be found in any establishment in the state.
Hartford, Aug. 31.

HARTFORD Fire Insurance Company.

Office north side of State-House Square, between the Hartford and Exchange Banks.
THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.
Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.
Eliphalet Terry, Job Allen,
S. H. Huntington, George Putnam,
H. Huntington, Jr., Junius S. Morgan,
Albert Day, Ezra White, Jr.,
John D. Russ, ELIPHALET TERRY, Pres't.
JAMES G. BOLLES, Sec'y.
March 23, 1838.

PROTECTION Insurance Company.

Office south side of State-street, 20 rods East of the State-House, Hartford.
THIS Company was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. It has a capital of One Hundred and Fifty Thousand Dollars, paid in or amply secured, so that it can at any time be converted into cash, and appropriated to the payment of losses; and has the power of increasing its capital to Half a Million of Dollars.

The Company will issue policies on Fire or Marine Risks, on terms as favorable as other Offices.
Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE
David F. Robinson, Hezekiah King,
Wm. W. Ellsworth, Asahel Saunders,
Henry Hudson, S. B. Grant,
Thomas C. Perkins, Henry Waterman,
Charles H. Northam, Joshua P. Burnham,
Ebenzer Flower, Francis Parsons,
Alexander H. Pomeroy, Jeremiah Brown,
Philip Ripley, Lemuel Humphrey,
William Kellogg, B. W. Green,
James M. Bunce, George R. Bergh,
Edmund G. Howe, Chas. H. Brainard,
Thomas Belknap, Morris Earle.

DAVID F. ROBINSON, Pres't.
JAMES M. GOODWIN, Sec'y.
March 23, 1838.

ETNA INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss and Damage by Fire, only.
CAPITAL \$200,000.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE
Thomas K. Brace, Stephen Spencer,
James Belden, James Thomas,
Samuel Tudor, Elisha Peck,
Griffin Stedman, Daniel Burgess,
Henry Kilbourn, Ward Woodbridge,
Joseph Morgan, Joseph Church,
Elisha Dodd, Horatio Allen,
Jesse Savage, Ebenezer Seeley,
Joseph Pratt.

THOMAS K. BRACE, Pres't.
SIMON L. LOONIS, Sec'y.

The Etna Company has Agents in most of the towns in the State, with whom insurance can be effected.
Hartford, March 30, 1838.

J. H. LATHROP & CO. PRINTERS.

BOOK & FANCY JOB PRINTING,
Neatly executed at the
SECRETARY OFFICE.
THIRD STORY, CORNER OF MAIN AND ASYLUM STS.
BOOKS, PAMPHLETS, STAGE BILLS,
CARDS, CHECKS, CATALOGUES,
LABELS, BLANKS, &c. &c.
HANDBILLS,
Will be done to order, at short notice, and on favorable terms.
Hartford, March 23d, 1838.